

The Resolution of the ROVND-HEADS.

To pull downe Cheap-side

CROSSE.



Being a zealous Declaration of the Grievances wherewith their little Wits are consumed to destruction. And what things they in their wisdom (yet left them) conceive fit to be

Reformed.



Also the Answer to the
RATTLE-HEADS,

Concerning their fictionate

Resolutions of the

ROVNDHEADS.

Wherein is Explained every particular
witherein contained against them, with many
godly Counsells to Doctor *Little-wit* : the Com-
poser of their former scurrilous, and
illiterate Pamphlet.

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The Round-heads Resolution.



Whereas we are through our great Ignorance and obstinacy growne to a most seditious and malignant head, and the hornes of that head (though of a maine length, not able to support our arrogant faction, as appeares by our last being soundly flisht and basted doed by a mid crew called the Cavalley; and whereas a great part of us have shue up our shops because wee could no longer keepe them open, which kind of shutting up proceedeth commonly from our vast expence in White-broths, Custards, and other luxurious Dishes provided for the Edification one of another. And whereas the multitude, called true Protestants, endeavour to hold up Bishops, to maintaine good Order, Discipline, & Orthodox preaching in the Church, Learning, and Arts in the Universities, and peace in the Common-wealth: all which is nothing but Idolatry, superstition, prophanenesse and plaine Popery: and further, whereas wee (who are nothing properly but *Round-heads*, and *Prickears*) who are in most scandalous manner termed Puritans, Holy Brethren, the Zealots of the Land, and which in sincerity wee never were, or ever will be.

And forasmuch likewise, as the prophane world of true Protestants are a stiff-necked Generation, and will not yeeld unto us the preheminence of Doctrin and Religion, notwithstanding the many senselesse two houres of those spirituall Trumpets of our faction the sanctified Clergie Lecturers, or of their more Divine Lectures, or of their supream Shae-Lecturers, whose howels doe even earne for the getting in of the Saints unto them, and have as it were a zealous lust after them.

And for as much as the Religion professed by us is the purest and most decent as appeares by the great love and community betwixt the Brethren and the Sisters, the conveniency of the

Woods,

Woods, sawpits, and dark places, the putting out lights, and defying of those Tapers of Iniquity, which cause us to behold our own wicked deeds, the goodly hignes of the eare, with the shortnes of the haire, which hindereth not the sound of the shepheards voice, but easily heareth him call to a great Feast amongst the rich saints; the length & sharpnes of the nose which not onely smelleth the sweet savours of the holy Pincenbroth, but also promiseth an eager appetit to some good work towards the younger sisters; the roundnes of the Ruffe, the length of the Dublet, and the shortnes of the Breeches, being a habit correspondent to the Pictures of the Apostles in the Geneva print, the mightinesse of our faith which is able to remove a Church into a Wood, the transparency of our charity that is so invisible that neither the right hand nor the left did ere know it, the multitude of our good works which no man living can number, the godly works of our tautologicall prayers and the zeal thereof, which brings us even to divine consumption, whereby wee look like the Prodigall Son at his return home, or the Priests in the Arras, the defying of all Fathers, Bishops, and Doctors, conformable persons, Canonically Robes, Ecclesiasticall Gestures & Utensils, all Learning, Liberall Arts and degrees, as the rags of superstition, the drags of Popery are abominable in the goggle eyes of a right Round-head, and yet this simple innocent profession is scorned and baffled, and by whom? but by Schollars and such as professe Learning, which is no more necessary to religion, then a publick Church (which verily) is but a den of theeves, when wee are absent.

All which grievances doe stand with much reason, and therefore are utterly against our tender Consciences, and never were allowed by any Synod of Moore-fields or Pimlico.

That therefore which we doe now resolve to maintaine, and desire to have confirmed, and never to be altered (till some new toy tickle us in the *Pericranium*, which will be very shortly) is,

1. That our religion, Tenents, and maners before mentioned be established and maintained against all reason, Learning, Divinity, Order, Discipline, Morality, Piety, or Humanity whatsoever.

2. That the very names of Bishops, shall bee a sufficient Jury

and judge, to condemne any of them, without any further Evidence or circumstance.

3. That if any man whatsoever having knowledge in the Latine Tongue (being a popish Language) shall presume to think he can save a soule by preaching, he be excommunicated both in this world and in the World to come unless it bee some certaine Lectures of whole approved rayling and ignorance, we are well assured, and have knowne to stand 6 houres on a fasting day.

4. That the Felt-maker and the Cobler, two innocent cuckolds may be instituted Primats and Metropolitans of the two Arch Provinces, and the fust of the Sect preserved according to their imbecilities of spirit, to such Bishpepricks and other Livings as will competently serve to procure fat poultry for the filling of their insatiate stomacks, in which regard, Church-livings had more need to be encreased than diminished.

5. That no man whatsoever, who beares the name of Cavalier may be capable of making any of the Brethren a Cuckold, unless he cut his hair and alter his Profession but be excluded from the Conventicles, as the Kings friend, and a Reprobate.

6. Lastly, That there bee two whole daies set apart to Fast and pray, for the confusion of all that are not thus resolved,

*I come to charge you
That slight the Clergie,
And pull the Miter from the Prelates heads
That you will bee wary,
Lest you miscarry,
In all these sallow humours you have bred;
But as for Brownists wee'l have none,
But take them all; and hang them one by one.*

*Your wicked Actions,
Joyn'd in Factions,
Are all but ayres to rob the King of his due,
Then give this reason,
For your treason,
That you'l be rul'd, if he'l be rul'd by you;
Then leave these Factions zealous brother,
Least you be hang'd against each other.*

Your wit abounded,
 Gentle Round-head,
 When you abus'd the Bishops in a Ditty,
 When as you sanged,
 They must be hang'd,
 A Timpente of malice made you witty,
 And though your hot zale made you bold,
 When you are hang'd, your arse will be a cold.

Then leave confounding,
 And expounding,
 The doctrine that you preach in Tubs;
 You raise this warring,
 And private jarring,
 I doubt, in time will prove the knave of Clubs,
 It's for your lying, and not for your Oathes,
 You shall be hang'd, and Greg shall have your cloaths

We: further agree amongst our selves that whosoever shall not be of our owne Schismaticall opinion, they shall receive from us the Apollation of Papists, though never so innocent and harmelesse, and whatsoever shall be enacted by them as adornment to their Church, wee will terme it superstitious and Popish-Innovation, if not approved by our sect. Bur: O the famous and illustrious Crosse in Cheapside, the Enigmaticall Embleme of impiety, in respect it has bin an eye-fore unto us so long, We order further, that we not onely proceed, but also perfect those our zealous beginnings in the confusion thereof; not only detracting armes and legges of the superstitious bodies, but also making it leuell with the ground, to the utter abolishing of the rIdoll which they account the glory of this City; after which, we will in recompence of these our ignorant brethrens paines taken therein, infuse into them spiritual blessings, and endow them with gifts far exceeding the abilities of the learned stiffe-necked Protestants.



The Answer to the RATTLE-HEADS, *Concerning their fictionate Resolution of the* ROUND-HEADS.

IF Truth and Peace (*Zacharies* two companions) had met in you, as well as us, this Controversie had never beene. The severing of these two, hath caused this ill-composed aspersion upon us, which we could beare and put up, yea bury in oblivion, but that *scale* for the truth of Religion, and our owne defence commands the contrary.

God knowes how unwillingly we put our hands to this unkinde quarrell. Nothing so much abates the courage of Christians, as to call their brethren in Christ adversaries; yet wee must do it as forced; woe be unto those who have been the occasion, and by whom this offence cometh; Yet by how much the insultation of a brotherly enemy is intollerable, being not onely privately put in publike print; so much the more cause wee see, to answer directly their fictionate *Resolution concerning us*. And since onely for necessarie defence and Religious cause, this taske is undertaken, we crave nothing of the Readers but Patience and Iustice; of God, victory to the Truth. As for favour we wish for none more than an enemy against himselfe. And with this confidence we enter the Lists and turn my pen to an adversarie, God knowes whether more proud, or weak.

Whereas

Whereas, you whose selfe-conceited witty expressions, without all conscience have branded us with the ignominious title of a seditions and malignant head (ignorance and obstinacy being your own phrases, and therefore best becomming your selves) saw but the ardent flames of your cankered spleen towards us, intending to hang us up on the hornes of the Altar of your Superstition, which you doe well, in conceiving them to be too weak in bearing so heaوية a burthen, or we too wise to be intercepted by them. To exhort and perswade in zealous manner, is to no purpose, you being already by your owne confession in past edification, your varieties being Brothells instead of Broths, and Curses instead of Custards, these being your luxurious fare, wherein you offend God to please the devill: I could leave you in that case, but that my Conscience moves me further.

As for your learning and wits, for which you study long to little purpose, we affect it not, neither any way disparage: we resolve rather to imbrace with sincerity of affection, what blessings shall be conferred upon us through divine inspiration, that we may speak when the spirit moves: you may call us *Round-heads*, tis true I must confesse, yours are a great deal more in fashion, being set upon the square block of *flat simplicitie*; as for *Prick-eares* I do not admire at your expression therein, your fortune being the Iack-daws, who envied the Peacocks for having such feathers as he wanted, I fear me tis too many of your cases, by this the Proverbe is proved true, one Iack must imitate another.

But deare brethren, thinke you it is acceptable to God, to feare us by Scripture: is it not the Apostles owne expression concerning the adding to the Ellect, that their bowells did yearne to multiply the true Church? is even our case, we doe the like by their example. I rather resolve out of zeale, to move you to Repentance, than to touch too hard upon this your prophanenes. As for *Smell-seasts*, I make no question, but you are very well skild therein, being better nosed than any Butchers dog in the Citie. As for your habit, it is correspondent to your person and conditions: your Hat that sits hollow like a Beeper, to receive the foggy vapours of Bottle-Ale and Tobacco, your Doublet with a short waste, shewes your thrift, who thinke (the truth) all waste that is bestowed upon you: your goodly long breeches so narrow and straight to your buttocks, like an *Aise-case*, may chance to make a pair of sleeves in the reversion. So that generally wherein we exceed in antiquity, you goe beyond us far in simplicity, and for our faith you do well to speak little of that, having none your selfe.

And forasmuch as you have composed out of your obtupified and dulled fancy, certain tenents, we will likewise prescribe to you the like

like number, though differing in the matter, being rather good counsell, instead of your malevolent and invective aspersions.

That your Scribes or rather *Duces omnium malorum*, In the next of their witty endeavours, composed according to Reason, Learning, Divinity, Order, Discipline, Morality, Piety, and humanity, a penitentiary petition to God, as also to acknowledge the wrongs done unto us.

2. That hereafter you be not so forward and ready to judge & prie into, to condemn faults in others, before the first perusal of your own.

3. That whilst you are in this world, you provide by repentance, fasting, and prayer, to prepare for the world to come, and the Salvation of your soules.

4. That you keep your selves continent and chaste from the Coffer and Felt-makers wives, unless the one make you pay too deare for selling your Bever on your block-head, and the other cause your pride to haue a fall by the losse of a *Lunsfords* heele.

5. That you change your name of Cavalier by altering your profession of evill into good, unless braverie and knaverie bring on raggery and beggery.

6. That you fast and pray for your sins past, giving thanks unto God for moving us to be the Agents to perswade you to repentance.

You come too late Sir,

'Tis vaine to prate Sir, (Crown:

We'll pull the Miser from the Prelates

It is no boot Sir,

Though you stand to't Sir,

Hanging's too good for you, for they
(must down.

Your tricks are found out,

We have the ground out, (by.

You cannot cheat the King if we stand

Your plot's descry'd out,

And Treasons prides out,

Against the Honour of his Majesty.

Though Round-heads wink at,

We'll make you stink at Dirty:

The hearing of your Bishops second

Though now you laugh at,

And in Sack quaffe at

Us, then I fear me ye will all be shot yet

We shall confound ye,

If we expound ye,

Although within the circuit of a tub

We'll cry have at ye,

Though ne're come at ye, scrub.

A word wil make such jades as you to

Let chil cold take thy person, Gallowes freeze,

Earth take thy body, Greg, thy cloath his feet.

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